5: Métraux E-4 (no date) 1948 SM4 Guarani SM4

The Caingua of Paraguay inter the
184 corpse in the bush and build a miniature hut on the grave. They burn
76 the dead man's house and sometimes the whole settlement. For a short time they bring food to the grave and keep a fire burning upon it. Sec-
[551] ondary interment is reported for the *Mbyá* chiefs. A dead person's name is taboo.

152 As among the *Tupinamba*, visitors and members of the community
765 were received with tears and expressions of sorrow. These manifesta-
[504] tions of grief took place probably only if somebody in the village had
[171] died. (See Etiquette, p. 86.)

775 According to the *Apapocuva*, after death a soul first attempts to reach
[776] the Land-Without-Evil where "Our Mother" resides, but even if it passes the demon Añy unscathed, other souls may detain it until its reincarnation. Those who have suffered a violent death or leave behind a beloved person or have been frustrated and are reluctant to go to the hereafter, are likely to haunt the familiar places of life until they are expelled or are reincarnated in a newborn baby. Children's souls are the only ones that can easily reach the Land-Without-Evil (Nimuendajú, 1914 a).

CANNIBALISM

178 Cannibalism, although never attributed to modern *Caingua*, was an
266 honored practice among the ancient *Guarani*. Its ritual seems to have
727 been the same as among the *Tupinamba* (p. 119). The prisoner was well
[171] treated and was given a wife; but finally, after many months and even many years of captivity, he was ceremonially sacrificed on the village plaza. Like the *Tupinamba*, the *Guarani* prisoner pelted his tormentors with stones and boasted of his great deeds and of those of his people.
[865] Children were urged to crush the victim's skull with small copper axes and to dip their hands in his blood, while they were reminded of their
[553] duties as future warriors. According to Ruiz de Montoya (1892, p. 51), everyone who touched the corpse with his hand or with a stick and everyone who ate a morsel of it assumed a new name.

ESTHETIC AND RECREATIONAL ACTIVITIES

531 **Art.**—Decorative art among the *Caingua* is limited to the simple geometrical patterns of basketry work, and to the motifs painted on pottery, incised or burned on gourds. Lozenges are one of the favorite designs; anthropomorphic or zoomorphic themes are exceptional.

857 **Games and toys.**—Small children show certain skill at modeling men
[532] or animals of wax, clay, or palm leaves. Their favorite recreations are
[524] wrestling, racing, hide-and-seek, tug-of-war, shooting, and dancing. The toys mentioned by our sources are noise-producing tops and buzzing disks.

178 The ancient *Itatin*, i.e., the *Guarani* north of the Apa River, played
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